

RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

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Observations on the Present State of Religion in the World.

Concluded from p. 228.

Catholicism is the spirit of Christianity, manifested in its full beauty and glory; the last victory to be achieved over the selfish spirit of man. Whatever may be said to the contrary, one of the hardest tasks, encountered by such beings as we are, is to feel, and confess, even when compelled by argument, that those, who differ from us, are right, and that we, so far as we differ from them, are wrong. Nay, it is with no small difficulty, that we even suspect ourselves to be in the wrong, and others to be in the right. Yet that in a variety of respects all this is true, both of ourselves and others, is unquestionable. Still, if I mistake not, most men would sooner forgive an injury, than make this acknowledgment. To efface this deep stain from the Christian character a hand, possessed of no common power, is indispensable.

Such a hand has been found in this mighty Association. They began with a proposition to Christians, of all denominations, who felt interested in communicating the word of life, to unite with them in this celestial enterprise. They then determined to transmit this sacred volume through the various countries of the world only in authorized versions; and these, only without note or comment. Where no authorized versions existed, they provided means for obtaining such, as would be most satisfactory. Thus, in the sense of St. Paul, *to the Jews they became Jews, and to the Greeks Greeks; that by all means they might gain some.* The plan, thus proposed, has been pursued with a liberality, worthy of the expansive views, with which it was conceived; with an energy, which nothing could weary, and with a success,

which no human mind could have foreseen, and no imagination, however romantic, could have expected. To a design so noble every elevated thought beat in response; and the voice of piety every where resounded with praise. The Christian world instantaneously assumed a new aspect. Christians, whose minds were particularly expansive and dignified, became more expanded and ennobled. Those, whose views were narrow, and whose feelings were contracted, swelled at once from the dimensions of *Lilliput* into the full stature of men. From this altar of God, built of whole stones, on which no iron tool had been lifted up to pollute it, the fire, kindled by lightning from heaven, spread with an electrical activity from one land to another; purified the sacrifices, which were every where offered up; and exhaled from the whole Christian world a cloud of sweet incense, ascending to the throne of Grace. Various sects of Protestants, the Catholic, the Greek, the Syrian, the Arminian, the Georgian, were extensively animated with new and ethereal principles; and felt the value of Religion itself, and the sweet influence of the benevolence, which it inspires, in a manner of which they had scarcely dreamed before. A labour of love was now presented to them, in which they saw, that they could all engage, without violating a single prejudice: while the very act of engaging in it broke down more prejudices, than a century had been able even to weaken.

It deserves our attention, Mr. Editor, that this exalted spirit has exhibited itself to the world in a manner, which with the strictest accuracy may be called new, at the annual meetings of this Society and others, of which it has been the parent. The eloquence, which on these occasions it has poured out upon the world, from voices

heretofore chiefly unknown, and from a multitude of persons, who not improbably had been accustomed to think themselves, like *Moses*, *not eloquent but slow of speech, and of a slow tongue* is unrivalled. To an Englishman it may seem like a kind of treason; but I hesitate not to declare, that a number of the speeches, delivered at these meetings, in ardour and animation, in boldness and sublimity of thought, and in felicity of language, outrun all, that has been usually celebrated in the eloquence of the British Parliament. The truth unquestionably is; the themes are far nobler; the views, with which they are contemplated, are far more expansive; & the feelings, with which they are regarded, are set on a far higher key, than any, of which the field of political deliberation can boast. Thus expanded, thus ennobled, the soul of the orator pours out his thoughts and emotions in a manner not a little resembling the burst of inspiration.

In this manner a prospect is opened to us, Mr. Editor, which is equally magnificent and delightful. The Christian world, in conformity to the precepts, and example, of their Divine Lord, and to the tenor of that covenant by which they yield themselves to him as his disciples, honourably advancing, and with a rapid step, toward that harmony, that peace, that consummation of brotherly love, which is the glory of the Evangelical system. Again it will begin to be said, "*See how these Christians love one another.*" Again Zion will awake, and put on her beautiful garments; and become fair as the moon, and clear as the sun. She will be all glorious within; and her clothing will be of wrought gold.

The consequences of this happy change in the character of Christians will be of the most auspicious nature. It will more effectually answer the cavils of infidels; exterminate the prejudices of the Heathens, Mahometans, and Jews; eradicate sectarian feelings; and break down all those hindrances to the progress of Religion, which arise from Christians themselves, than a thousand years of con-

troversy. "Nothing," said *Wm. Penn*, "is necessary to make good men harmonious and friendly, but that they should live near to each other, and converse often, kindly, and freely with each other:" and let me add, nothing more is necessary to commend them to the consciences of their fellow men.

In the last place permit me to observe that *the blessing of God* has in a singular manner accompanied these various benevolent efforts.

This is seen in all the observations which have been made; for these have been little more than an enumeration of blessings, communicated to mankind in different modes of dispensation. But I mean something more. I mean, that a marked success has been regularly given, wherever these efforts have been contrived, and wherever they have been made; a success, which has exceeded all expectation, and appeared wonderful in the eyes of all men. Bibles have been every where received, and read, with ardour; often with tears of gratitude, and prayers for those, by whom they were distributed; and in many instances, as we have the best reason to believe, with consequent repentance, faith, and holiness, on the part of those, by whom they were received. Missionaries have already made many thousands of converts; and are at this time multiplying them with increasing rapidity. The *Hindoo* already says, "*I perceive that Caste,*" and the *Mahomedan* "*that Islamism must fall.*" The *Jew*, already relaxes the severity of his features; and the Infidel in his sober moments begins to tremble, lest the Gospel should be the word of God.

I have endeavoured, Mr. Editor, through the Religious Intelligencer to give the public a summary, but just, view of the present state of Religion in the world. Such a view seems necessary to enable us to settle our own thoughts concerning this all-important subject in a satisfactory manner; and to regulate our conduct, so as to promote its future success, (if we wish to

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promote it,) in such ways, and by such means, as may be in our power. To know what has been done, and is now doing, seems necessary to teach us what we are to do; and this knowledge is indispensable to success, or even to satisfaction, in our duty. The work which, we have seen so variously, and so prosperously, pursued in many different countries, is the greatest, and best to which either the hands, or the minds, of men were ever applied. Happily, the views and plans of those, who have been principal actors in this vast concern, have been enlarged, and elevated, in a degree, not united to the nature and dignity of the subject. If we are to act a useful part in this glorious scheme of benediction; our views must expand, and our affections rise, above all that is contracted and grovelling; and bear a suitable relation to the majesty of the purpose. May I not say, A chart of the voyage is now before us?

But what shall be done? particularly, what shall we do? I answer, It is unquestionably our duty to engage in those exertions of good will with an ardour, a liberality, a patience, a perseverance, suited to the magnitude of the design, i. e. in such of them, as our situation and circumstances will permit. Every man is not bound to labour in them all; but from labouring one or other of them no man in a Christian country can excuse himself. He, who deliberately refuses, is certainly not on the Lord's side; and ought seriously to ask himself whether he is not fairly numbered with the inhabitants of Meroz, who in the great battle between Barak and Sisera came not to the help of the Lord against the mighty.

To him, who is willing to perform his duty, and to observe the events which are passing before his eyes, the finger of Providence will, in ordinary circumstances, point out his path with sufficient clearness. It is of no consequence which part of the various work, to be done, is done by us. Let each individual apply himself to that part of the work, which Providence, shows in his way. All the parts are

necessary; and all the hands, which are, or ever will be, employed. GOD will say to no one; no one can say to another; "*I have no need of thee.*"

But there is one branch of this great business, Mr. Editor, one Institution of pre-eminent importance, to which I wish to direct the attention of your readers. This is the *American Bible Society*. It is our glory, as well as our happiness, that such a Society is at length established in our country. Its existence has been long, and earnestly wished by a multitude of wise and good men; and they now felicitate themselves in seeing what many prophets, and kings, would have rejoiced to see.

From the observations, which I have heretofore made, summary as they have been, it must be perceived by every reader, that the *British and Foreign Bible Society* have acted in the great work of doing good with an energy, unknown to any other body of men. However wise, and pious, the founders of this Institution may have been; and certainly, they have been pre-eminent distinguished for wisdom and piety; their efficacy would have been comparatively trifling in its amount, had they not been originally constituted a national Society. This fact was the soul, which gave life to their whole body; and raised it to its present gigantic stature. The effects, which it has produced, are probably greater than would have resulted from the exertions of ten thousand independent Societies, formed in little districts; even if the members of them all were possessed of the same spirit. It has astonished the world; and, what is much more, it is in a rapid manner reforming the world.

Of this energy, and efficacy, the *American Bible Society* will, I trust, possess, at no great distance of time, a considerable share. Like its great prototype, it is formed, without distinction, of Christians of every denomination, who are inclined to promote its great object; the circulation of the *Holy Scriptures* in authorised versions, without note or comment. After the

same example, also, it proposes to extend its influence to foreign countries, whether Christian, Mahomedan, or Pagan. In the means, and measures, proposed for carrying this great design into execution, the same wisdom and liberality are every where conspicuous. Of course there seems to be nothing to hinder the success of its operations, except what may be found in the disposition of our citizens.

Should it be said, that *there are many opposers of this Society; and many objections against its existence, and operations*; I answer, that the opposers are not a twentieth part so numerous, or so formidable, as those, with which the British and Foreign Bible Society have ever had, and still have, to contend. The objections, in the mean time, are not only far inferior in their number, and importance; but are such, that it is not easy to conceive how they can be seriously alledged by a man of sobriety and candour.

The benefits, which may be fairly expected from this Institution, are, on the other hand, great, without number or degree. Beside the inestimable blessings, which it will convey with the Scriptures throughout this land, and to many others, it cannot fail to spread far and wide the Catholicism, on which I have insisted; to banish, at least in some degree, the hostility, which the members of religious sects, even when pious men, but too commonly feel towards each other; to diminish the miserable spirit of party, which has so long, and so extensively, distracted our country; to destroy, or at least to lessen, the clan-nish spirit, with which even its literary and scientific inhabitants are infected, and to prepare men of respectability in different parts of the union to discern, and acknowledge, each others wisdom, and worth. Unquestionably, it will unite the prayers, the liberality, and the active exertions, of Christians; and, in my own belief, will in all probability contribute not a little to diffuse the spirit of piety over our country. Such have

been the facts elsewhere: such, it is rationally concluded, they will be here.

What good man, nay what sober man, can look at this subject with indifference? What *American* citizen can behold all these blessings fairly within the reach of his countrymen, and not gird up his loins to the delightful employment of diffusing them? Who can see so many of his countrymen destitute of the Bible? Who, when it is in his power to furnish the necessary relief can see even one of them in this afflicted condition; and, with the cold-blooded *priest and Levite* quietly *look on, and pass by on the other side*? Who will not glow with the general warmth, the noble disinterestedness, the celestial sympathy, of the good *Samaritan*; and *pour oil and wine into such wounds* even of a bitter enemy.

The inefficacy of independent, local societies, of this nature, has been abundantly proved in this very country by undeniable facts. After seven years experience, all those Societies in the United States have not distributed more than 150,000 Bibles. The smallness of this number, distributed by 150 Societies, has not arisen from the want of liberality, zeal, and piety, on the part of their members; but from the nature of their constitution. United by no common bond; possessing no common centre of correspondence; originally broken into fragments by the manner of their formation; destitute of that grandeur, and importance, which is absolutely necessary to rouse, and attach, the strong feelings of man; separated in their counsels, and desultory in their measures; they necessarily proceed with a slow and inefficient step toward the accomplishment of any great and general object, and can never feel a common, or powerful, energy. Instead of proceeding with the vigorous course of the *Bank of England* towards the promotion of interesting National objects, they move, like the *thousand Banks in the United States*, now forward, now backward, and now not at

all. Instead of proceeding with the strength and dispatch of the *British Government*, they have resembled, when called to the promotion of interesting general purposes, the *Republic of the United Netherlands*, in which national measures, before they could be commenced, must be voted, not by the States general only; not by the Legislature of each province only; but by every city, and political body, in every province.

Think not, Mr. Editor, that I mean to disparage the Bible Societies of this country. I regard them with very high respect. They are formed of persons, of great worth and wisdom; and have probably done as much good, as any equal number of persons would have done in the same circumstances. The radical evil lies in the mode of their formation; their smallness, their detachment from each other, and the necessary confinement of their plans to narrow bounds, and very limited objects.

Permit me to hope, Mr. Editor, that as soon as the season of autumnal business begins to draw towards a close, we shall see the existing local Bible Societies voluntarily converted into Auxiliaries to the National Society; and multitudes of others raised up every where, of the same character; and those of both sexes. That the female sex will be forward in this labour of love not a doubt can be rationally entertained. I pray, that ours may not lag behind.

Let it not be suspected, Mr. Editor, from these observations that I am indifferent to the prosperity of any other Charitable Institution. Not one of them need languish; not one of them, as I believe, will languish; in consequence of the most liberal adoption of the object, here proposed. On the contrary, I am persuaded, that all of them will flourish the more. All the branches of the tree of Charity grow on the same stem; spring from the same root; are nourished by the same sap, supplied by the rain of heaven, and the animating beams of the SUN OF RIGHTEOUSNESS. Its top

will soon, unless I am deceived, reach to heaven; and under its shadow will dwell all nations.

Of 1,500,000 families in the United States, one million, at least, can upon an average contribute to charitable purposes, without the least inconvenience to themselves, one dollar a year. What family of this million, cannot spare two cents a week for the purpose of promoting the salvation of its fellow men? Yet what a noble supply would in this manner be furnished, not only for all the existing charities in this country, but for many more! But two cents a week, thus contributed, would in all probability save, annually, many souls; the least of which is of more value than all the wealth, nay than all the worlds, in the universe.

I wish, Mr. Editor, the contributions, required, to be in every case small. On this plan far more money will actually be raised*. On this plan the poor, whose charity is apt to exceed that of the rich, will be furnished with an opportunity of exercising it; an opportunity, which it is always necessary that others should provide for them; and of exercising it in a manner, highly honourable to themselves, and extensively beneficial to mankind. In this manner the widow's mite, nay, the servant's mite, and the child's mite, will anew be honoured with the approbation of the *Son of God*.

To conclude, Mr. Editor, a discussion, which perhaps both you and your readers may think too long, but which I hardly knew how to contract within shorter limits; permit me to say, that, with the prospect, here presented to your readers, before me, I am constrained to believe a new era in the moral concerns of man to have commenced; and anticipate from this period a new order of things in the affairs of our world, in which the Religion of the Gospel will rise in all its majesty, beneficence, and glory, to

* Two Penny Societies in the south of England contributed in the year 1814 to the Church Missionary Society almost 900 sterling.

the astonished, and delighted view of mankind. A nobler train of emotions will begin to animate, and to controul; and "Peace, and Love, and Joy, three sisters twinned in heaven, walk through our world, visiting every cottage, and, what is more wonderful, every palace also; and spread, from *Greenland* to *Cape Horn*, and from *Japan* to *California*, those inestimable blessings, which were purchased for man on the cross of *Calvary* by the wounds, and blood, and agonies, of THE SON OF GOD.

I am, Sir, yours, &c. X.

FOREIGN INTELLIGENCE.

Journal of Abdool Messee, one of the Readers supported in India by the Church Missionary Society.

Continued from p. 232.

January 23, 1813.—On going into the town, Abdool went to the house of one who had been very licentious, even for a Mahometan, but has reformed. Here, after much argument, the master of the house declared that he considered Abdool so corrupted, that he must have the very carpet he sat upon washed to purify it?—*Abd.* "If you speak in respect to my personal character, I acknowledge myself so sinful that you may well think your carpet defiled by my touch; but, if you speak in respect of the Faith which I have embraced, you ought to consider your carpet purified."

Going next into the house of a person who formerly held a commission in our Native Cavalry, who is retired here upon the Government Pension, he made himself known; and, on being recognized, the old Officer sent for all his friends to come and see him, of whom they had heard so much of late. At length, a large crowd collected: in the mean time, the old man was biting his lips with vexation; and telling Abdool, how many evil things he had heard of him.—*Abd.* "I am aware that many things of this sort are

said of me; and, hearing of you as having become religious, I therefore now called, hoping that you will hear the truth from myself, and not be led away by false reports."—"It is true," said the old man, "I am become religious. I hate the Infidels (that is, the British), and mean to throw up their pension, and have no more to do with them."—*Abd.* "Look there now: had you served the Mahrattas, and lost an arm or a leg in battle, would they have given you a pension? And consider how many servants of the Nabob, yea, some who have been servants to his father and grandfather, are turned off in their old age without provision; and these, whom you call Infidels, have given you a handsome subsistence, and you pass your old age in ease! Consider your words, and say who is the Infidel."—"Well, well," said he, "but I can never be of their religion: they are so unclean, eating all kinds of food, and never using ablutions."—*Abd.* "But who forbids them to bathe? There is nothing said in the Gospel on these subjects; and, since you place so much holiness in these things, had you not better strip yourself to a cloth round your middle, and go bathe at the junction of the rivers among the Hindoos? They fancy that great holiness!"

In going to the house of a merchant, Abdool passed by a Mosque where they were beginning prayers. He went to the door; but did not go in, lest they should raise a complaint against him for defiling their place. The Reader began: "O God, enlighten our hearts with the light of faith!" Abdool said aloud, "Amen!" The Reader looked round, with astonishment; and, after observing, began again the same sentence; to which Abdool again repeated aloud, "Amen!" The reader proceeded, and Abdool was silent the rest of the service. When it was ended, some of them came round him, and inquired: "You said Amen to the first sentence, but to no other: why was this?"—*Abd.* "Because the first sentence was right, and was the prayer of holy men of old; but the lat-

ter part is an invention of late date."
 —*Query*: "How do you make that appear?"—*Abd.* "You add the name of Abubeckar to that of Mahomet; so that, by your own confession, that is added since Mahomet's time." Some of them now suspected, and inquired if he were not such an one. This led to an understanding; and a long dispute, in which he explained to them many of our customs in worship, and made appeals to their conscience. One asked, if he were not affected by the contempt of his former friends, and wondered he could be so hardened as thus openly to contend for Christianity.—*Abd.* "I am, indeed, affected; and my heart by no means approves of your opposition: and you know, that at Lucknow, had such things been said to me, how I should have resisted; but now I am withheld. I am no longer in my own keeping, but in the power of another." These asked who that might be. He answered: "I am restrained, and enabled to bear your reproach, by the power of the Holy Spirit." They were silent.

He went last to the old Merchant, who has a house at Dehli, where he formerly resided, and with some of whose children Abdool was educated. He treated Abdool with more affection than any of the others; and was much moved by his exhortations to seek salvation from Christ *at the eleventh hour*. He, and two others of the whole crowd assembled, took a copy of St. Matthew's Gospel. Many might have been given away; but, where no disposition appeared to read them, it was thought best not to give them.

In one company, Abdool had occasion to mention his having been baptized by Mr. Brown. Some one inquired, "Where is Mr. Brown now?"—*Abd.* "He is where he has long intended to go. He is no longer in this world." They said, "That is very well! May you soon go after him, and no longer make this ado about your Religion!"—*Abd.* "I do, indeed, desire to be where Mr. Brown is, and care not how soon I may be taken: but think

not that this Religion depends on Mr. Brown, or on me; for, if I were taken away, God can raise up one from among your own selves to supply my place."

The above is a very abridged account of what passed on that day. In the evening, Abdool was quite exhausted: and, for two days after, appeared much cast down: but, on reading the account of the opposition which Jeremiah met with, he seemed much encouraged; and commented, with great feeling, on the impatience which the Prophet discovered, saying, that he had to-day found his own history: adding, "How truly is this the word of God! From David, all the Prophets agree with the Gospel, in writing the heart *deceitful above all things and desperately wicked*."

Feb. 5, 1813.—An event occurred to-day, which Abdool related with great pleasure. At Monickpore resides an aged man, of venerable appearance, with a flowing white beard, who is considered a Holy man. He is the proprietor of several villages; and is a man of more than ordinary goodness. He has many servants and many disciples, and keeps open house for travellers. On these accounts he is much venerated by his neighbours. His place of Worship is held very sacred, and many got hither as on a kind of pilgrimage. On Abdool looking in at the outer gate of the premises, one who was going in said, "Come on, and pay your devotions."—*Abd.* "What place is this?"—"It is a holy place: come in."—*Abd.* "What advantage will arise from my going in?"—*Stranger*: "Why every body goes."—*Abd.* "Though every body should act senselessly, why should I?"—On this the Old Man came, and asked Abdool who he was?—*Abd.* "I am one of Mankind, a Servant of God." The master of the house pressed him to go in; and ordered food to be brought for him, and for a Christian Lad who was with him. On the food being brought, he himself set it before them, and begged them to eat.—*Abd.* "Excuse me: I

may not eat of your dishes: not that I have any objection to eat with you, or with any one: but I am a Christian; and should I eat with you, your disciples would say you had lost Caste."—"You are, at all events, a good man, for thus explaining to me, and I am happy to see you. Pray have the English any books besides Histories and Books of Amusement?"—*Abd.* "Yes, surely: they have the Books of Moses, of the Prophets, and the Gospel. All the ancient books are in their possession."—"Yes! the Law, the Psalms, the Gospel, and the Koran. I know there are Four Divine Books."—*Abd.* "Well! all these are in the hands of the English; though of these there are many books which you include under the name of the Law;" mentioning, Isaiah and Daniel, and saying that David was the author of the Psalms."—"Well," said the Old Man, "I never knew that before: and have the English any kind of worship among them?"—*Abd.* "Certainly they have; but they are taught to shut their door, and to pray to their Father who seeth in secret. They place no dependence on outward observances for salvation. Why, if you are to be judged according to your opinions, by your works, you must be condemned. You are required to have on clean clothes when you worship; and that is easily obeyed: but then you are also to exclude the world from your mind, and to worship with the heart intensely fixed on God, (repeating a verse of the Koran in proof.) Now do you thus fulfil the precept?"—The Old Man said, "Oh no!"—*Abd.* "Then are you not an offender?"—"Alas! yes."—*Abd.* "Now the Christians are taught to believe in Jesus as enduring the shame and pain and death on the Cross which they deserve; and that, through faith in his sufferings, they shall be saved. They do indeed obey God; yet not of themselves, but by his grace: and their obedience attends their salvation, though not as the price of it." The old man expressed great thankfulness; said he had never heard such things

before, told his disciples these were true words, and begged a copy of the Gospel; for which, as Abdool had not taken one with him, he walked down, attended by his retinue. On parting, he begged Abdool would give him a sentence to remember. This is a custom between Spiritual Guides, when they part after a visit; and the most absurd expressions are common among them on these occasions. Abdool said: "There is no such custom among Christians; but I can tell you one sentence, which, if you remember and believe, may be of service to you; and that is, *The blood of Jesus Christ, the Son of God, cleanseth from all sin!*" He requested Abdool would write to him, from time to time, on such subjects.

At Dalamow, Abdool went to the house of the head man; who, on hearing the name Abdool Messee, discovered so much ill will, as did several about him, that, for fear of tumult, Abdool shortly took leave; observing that they reminded him of the command, not to cast pearls before swine, lest they turn again and rend thee.

February 13.—Saturday arrived at Cawnpore. On Sunday Abdool's brother, and his nephew, came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might choose. They brought word that a great stir had been made in Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, and demanded that he should openly renounce his apostate son, or they should suspect him also of becoming Christian. He and the brothers declared they would not renounce Abdool, who always behaved kindly, and now wrote to them with great affection. A tumult ensued, which required the interference of the Cutwal, or Mayor; and the report was carried to the Nabob's sons, if

not to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most advisable for Abdool not to go to Lucknow for the present: but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

Abdool is well known here, and his return has excited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazar. It would explain exactly what is recorded of St. Paul's *disputing daily in the market*: Acts xvii. 17.

One circumstance seems worthy to be remembered, as it shews that the Natives are well aware that Christianity requires diligence in business. A faqueer by trade, on seeing Abdool, cried out—"Ho! you seller of (your) faith, will you give me any thing?"—Abdool. "If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give. What I have, I labour for, and you are able to work for your provision as well as I." The Faqueer replied, "So! I expected, now you are become English, you would be for setting me to work—I know *their way* is, 'Work for your bread! work for your bread!'"

On the evening of Sunday the 21st, we were agreeably surprised by the return of Abdool from Lucknow. He found the ill-will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much dis-

cussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them, and prudently withdrew privately; and praised God, he says, when he set foot on British Territory.

Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in Church; and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen the evidence from the Old and New Testaments, they seemed convinced. Their parting with Abdool was very affecting. The Old Man threw his arms round his son's neck, and wept plentifully. Abdool was much moved, and said, "I pray, Sir, forbear your tears. My Lord hath said, *He, that loveth brother, or sister, or father, or mother, more than me, is not worthy of me.*"—"Well, well," said the Old Man; "but I am returning to calamity I know—many will try to trouble me; but I give up these," turning to his two grand-children, "to be educated in Christianity; I commit them to Jesus Christ! God grant that that country (Lucknow) may soon come into the possession of the British! then we might live in peace." Abdool reminded him, that God would deliver him, and that his peace is alone worth caring for.—"True," said the younger brother, and these lads we commit to Christ! During the rains I also will come and stay some months with you."

Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.

Continued from p. 219.

SOCIETY ISLANDS,

IN THE SOUTH PACIFIC OCEAN.

It is with great satisfaction that the Directors are enabled to commence their annual Report with a favourable account of those interesting islands in the Southern Ocean which first en-

gaged the attention of this Society. For two successive years they have had the pleasure of stating, that the aspect of our affairs in Eimeo, an Island adjacent to Otaheite, has greatly improved. The intelligence received during the past year is still more encouraging. In a letter, dated Jan. 14, 1815, the Missionaries say, "Our congregation increases apace; our stated hearers are about three hundred, and sometimes many more." Their school also, which consists chiefly of adults, is well attended; the number of scholars was then two hundred and ninety-five. Large parties come over from Taheite, and other islands, to hear the Gospel, and to obtain instruction in the school. The number of those who have desired that their names may be inscribed among the worshippers of Jehovah exceeds two hundred, exclusive of those who have removed from Eimeo, and of others who have died in the faith.

Nor is it only in the island of Eimeo, where the Missionaries now reside, but in Otaheite, Huabeine, Ulietea, Raiatea, Tahaa, and other islands which they have occasionally visited, that the word of God has been heard and received with pleasure. Several of the chiefs have expressed a wish that their islands also should be favoured with Missionaries.

Many persons, especially in Eimeo, having openly renounced idolatry, now observe the Christian Sabbath, meet together to worship God, and are distinguished by the name of *Bure Atua*, or *The Praying People*. This public profession has excited, as might be expected, the spirit of persecution; so that some of their houses have been burnt down, and their persons exposed to danger. Still, however, Divine Providence interposed in their favour, by inclining some of the principal inhabitants to become their protectors, who, although idolaters, alleged that they were innocent people, and ought not to be injured. The number of those who, in the different islands, have openly renounced the worship of idols, cannot be less than five or six hun-

dred, including most of the principal chiefs.

These persevering Missionaries, who have long borne the burden and heat of the day, and whose strength begins to decline, express an anxious desire to be reinforced by additional labourers. With this reasonable request the Directors most readily complied, and have sent out, favoured by free passages in government vessels, four brethren, with their wives, to assist in the growing work required in the Society Islands; and they are preparing to send out four more, as soon as possible; for the Missionaries assure us that there is much encouragement to commence missions in several others of the Society Islands, and that it is ardently desired by the chiefs themselves.

It will be gratifying to our friends to learn, that amidst their numerous labours, the brethren have composed, in the language of the natives, a History of the Old Testament, and another of the New, which have been printed at Port Jackson; they have also composed a Catechism, including all the great principles of Christianity; and Hymns, which the people sing with great delight. It affords our brethren an ample reward for all their toils, to observe these converted Pagans pouring out their souls in prayer at their social meetings, and to hear the praises of the Redeemer sung by their melodious voices. They are proceeding in the important work of translating the Scriptures; to facilitate the printing of which, a press has been sent out; one of the Missionaries now on their way, was previously instructed in the art of printing, and the British and Foreign Bible Society has kindly provided paper for the intended impression.

The vessel which the brethren, under many disadvantages, have long been building, will, we hope, soon be finished; they will then be able to visit all the neighbouring islands, and preach to the people "all the words of this life;" while, by their friendly intercourse with the natives, they will

promote their civilization; an object which the Directors press upon their Missionaries uniformly to keep in view. Mr. Marsden being decidedly of opinion that religion will never flourish in the islands without the encouragement of industry among the natives, and that commerce will prove the best stimulus to industry, has long expressed his earnest wish that a small vessel might be employed for the purpose of carrying on a barter with the people, by which thousands who are now idle might be rendered active and useful, while, at the same time, valuable facilities would be afforded for visiting the Missionaries, and conveying to them necessary supplies. Deeply impressed with this conviction, Mr. Marsden has purchased a small vessel called the *Active*, which has already made three voyages to New Zealand on account of the Church Missionary Society, and which he proposed should sail to Otaheite in August last. Towards the support of this vessel Mr. Marsden proposed to the Directors that this Society should pay 250*l.* per year, for two or three years; to this reasonable proposal the Directors readily acceded, yet expecting that the finishing of the vessel at Eimeo will hereafter supersede the necessity of employing any other*.

—
Petersburgh, 27th March, 1816.

You will rejoice to learn that every thing prospers, far, very far beyond our expectations. Last year we distributed above 11,000 copies of the Scriptures, in 20 different languages, to an amount of 40,000 rubles. Our income was more than 236,000, our expenditure 137,000 and we had a balance in our favour of 160,000. But our engagements at the commencement of the year amounted to not less than 220,000; we hope, however, after meeting them all, to have a balance of about 125,000 at the dis-

* It may be proper here to mention, that a generous individual has lately presented to the Society for this Mission the sum of 200*l.*, and has promised to present 500*l.* more when the next Missionaries are prepared to sail.

posal of the Society, and, on the faith of this, not fewer than five different new editions were resolved upon at the last meeting of the Committee. This all regards the Petersburg Committee. Under the auspices of the Russian Bible Society, 22,000 copies of the Scriptures left the press in the course of the year, and I hope while I am writing to you, about 30,000 more are printed off. These short notices will enable you to form some judgment of the state of the Society, its activity and prospects. His Imperial Majesty has proposed to have the Bible translated into the Russian language, and the Holy Synod has approved of the proposition, and given orders for its execution. This exceeds all that had ever been anticipated by us, and is of more real importance for Russia, and perhaps, I may say, for Christianity, than all that has hitherto been done; the work has already commenced with the New Testament, and we hope that in the course of the year, this portion of the Scripture will be finished. This will form a new epoch for Russia, and for all the nations surrounding that vast empire. Now light will beam forth on many darkened regions; we may in a peculiar manner consider the words of the prophet Isaiah, lx. 4. "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;*" as addressed to the Russian Church on this momentous occasion, and I hope we shall yet live to see them fully accomplished. The signs of the times are wonderful, and in nothing more than in the opposition of interests which manifestly prevail. Pray that the Lord may preserve the Emperor Alexander; he appears indeed to be raised up for some great and glorious end. Pray that the Lord may place God-fearing men round his throne, that so his truly pious and wise plans for the happiness of his people and the good of religion may be carried into effect. Perhaps never did more depend on earthly monarch, and never was one more disposed to all that is good. JOHN PATERSON.

DOMESTIC INTELLIGENCE.**BENEVOLENT SOCIETIES.**

On the 2d inst. the Female Charitable Society of Humphrey's Ville met according to appointment. This Society was formed in November last for the purpose of aiding in the education of pious indigent young men for the Gospel Ministry. Since that time the Domestic Missionary Society has been formed for the purpose of building up *waste places* in Connecticut and its vicinity: highly approving of the object of this Society, and taking into view our truly melancholy situation as it respects the preaching of the Gospel among ourselves, we have thought it our duty to alter our Constitution, that the money we pay may be applied to the immediate support of preaching. Therefore,

Voted Unanimously, That the money now in the Treasury of this Society, be paid into the Treasury of the Domestic Missionary Society of Connecticut, to be applied by them to the support of preaching in weak Societies in this State.

Voted, That the money raised by this Society in future be devoted to the same object.

Voted, That it is our earnest desire, that the Domestic Missionary Society will consider our circumstances in this Village, and afford us as much assistance by preaching, as the funds of the Society will admit, consistent with extending relief to other destitute Societies.

SARAH MILLS, *President*,

PHEBE STILES, *Vice President*.

PHEBE STILES, 2d, *Secretary*.

\$12 paid by the above Society.

Stratford, (Conn.) August 27th.

We have lately made a report of the doings of our "Society for the Education of Pious, Indigent Young Men." There was in the Treasury \$26,50; and the outstanding debts, and articles unsold in the hands of the Society, amounted to about \$35 more making,

upwards of 60 dols.—the product of the industry, and ingenuity of eight months. The number of members has increased very much since its formation, and the interest is not in the least abated. Surely we may say with Jacob, "With my staff I passed this Jordan and now I am become two bands." We have made 111 needle-books, 24 (wrought) work-bags, 9 pair of stockings and socks, and 4 shirts, besides a number of smaller articles." [Note.—All monies obtained from the sale of the above mentioned articles are devoted to the education of pious young men.]

Charleston Female Bible Society.

On the 22d ult. a Female Bible Society was formed in Charleston, (S. C.) Its prospects are very flattering. The number of members is already 400. This is the twentieth Female Bible Society recently formed in the United States.

At a Meeting of the Saratoga County Bible Society, July 10th, 1816.

The Constitution of the American Bible Society having been read, the following Resolution was submitted by the Board of Managers to the Society, and was unanimously adopted, viz.:

Resolved, That this Society become from henceforward auxiliary to the American Bible Society, upon the terms contained in the third article of their Constitution.

At a meeting of the New-Jersey Bible Society at Princeton, on the 28th Aug. 1816, the following article was added to their Constitution, by a unanimous vote:

"This Society will, from the present time, become auxiliary to the American Bible Society, by placing its surplus revenue at the disposal of the American Bible Society."

The New-Jersey B. S. also voted a donation of 500 dollars to the national Institution.

The Georgia Bible Society have likewise become auxiliary to the American Bible Society, and made them a present of 500 dollars.

Besides the three societies above mentioned, we have received information of the following auxiliaries, viz.:

The Fayetteville Auxiliary Bible Society, (of N. C.) recently instituted; The

Stamford Bible Society (Connecticut) making in all 29 auxiliaries to the American Bible Society.

By unanimous votes, the New-York Bible Society and the Auxiliary New-York Bible Society have united in giving the stereotype plates of the Bible, lately executed for them, to the American Bible Society.

These plates, together with their furniture for printing, cost upwards of \$250 dollars; of which 100 dollars was granted by the Frederick County Bible Society of Virginia; 955 dollars by the British and Foreign Bible Society; and the remainder, about \$200 dollars, was raised in this city.

The city of New-York has, including the sum last mentioned, now contributed between 7 and 8000 dollars to the American Bible Society.

Hartford Auxiliary Bible Society.

A Society under this title was formed in Connecticut on the 21st ult. The constitution provides that no person shall be eligible to any office in the Society, unless he be between the ages of twenty and thirty-five. The following are the officers for the ensuing year—

Rev. Thos. H. Gallaudet, President.

Wm. W. Ellsworth, Esq. Vice-President.

Barzillai Hudson, Jun. Treasurer.

George Spencer, Secretary.

New-York Stereotype Bible.

The Stereotype Plates for the Bible, executed by Messrs. E. & J. White, for the New-York and Auxiliary New-York Bible Societies, are finished; and an edition of 3,500 copies has been struck off, part of which are in the hands of binders, and will be ready for delivery in a few days, price 75 cents per copy.—The execution of the work does great credit to the artists, and we are of opinion will bear an advantageous comparison with any stereotype work done in Great-Britain which we have seen. 400 copies on superfine paper will be sold in sheets to booksellers at a moderate advance, by the Stereotype Committee.—*Ch. Herald.*

From the Boston Recorder.

Connecticut Asylum for the Deaf and Dumb.

It gives us much pleasure to state that Mr. Gallaudett and his compan-

ion Mr. Laurent Clere, have arrived in town, from Hartford. The object of Mr. Gallaudett's visit, is, to solicit subscriptions for the education of the deaf and dumb children of the indigent. It is understood, that the funds already raised, or to be raised in Connecticut, will be sufficient for the erection of the necessary Buildings. All contributions obtained from other States will, therefore, be devoted immediately to the support of the scholars. It has been ascertained that there are 100 deaf and dumb persons in Connecticut. If the proportion to population holds good, we may expect to find nearly 20 subjects of this misfortune in the town of Boston, and at least 200 in Massachusetts Proper. When the peculiar sufferings of the deaf and dumb are taken into consideration, we trust that the benevolent in this Metropolis, and throughout the country, will be liberal in their support of an Institution, which is to open the sources of moral and intellectual pleasure to so many of our unfortunate fellow citizens. Let it be remembered that no family not already reared, is secure against the visitation of this calamity.

If proofs are wanted of the efficacy of the proposed method of instruction, a few moments conversation with Mr. Clere will supply them. This gentleman was a pupil of the ABBE SICARD, and under his instruction has made great proficiency in various departments of literature and science. He has been deaf and dumb from infancy. Three months since, he was wholly ignorant of the English language. He now reads and writes with the greatest facility, and answers all questions that are proposed to him with a readiness and good sense which would do credit to those who are in possession of all the senses. We rejoice that an Institution which does so much honour to the country, as the Connecticut Asylum, is to commence its operation under the superintendence of two gentlemen whom we know to be so admirably qualified for their stations.

THE BIBLE.

Extracts from a pamphlet recently published in New-York, entitled, An Appeal to the Christians of America in behalf of the American Bible Society.

Our hearts sink within us at the recollection, that while the population of those countries in which the religion of Christ is professed, is no more than two hundred and thirteen millions, it is computed that there are in the world, *five hundred and fifty millions* of souls, who have never heard of his name! But while we lament the darkness of the heathen world, let us not think that the light of the Gospel is freely diffused in those lands, on which the Sun of righteousness has risen; for on examination we shall find, that even in them, thousands and millions are hid from the brightness of his beams. The whole number of Bibles which, previous to 1807, had been printed in the immense empire of Russia, in the Slavonian language, through the long course of two hundred and thirty-four years, was no more than 60,000! and so late as 1811, not one family in one hundred, in the provinces of Esthonia and Livonia, possessed a copy of the Scriptures; and 400,000 families were absolutely without a Bible; and in 1813, in the district of Dorpat, in the latter province, among a population of 106,000 souls, not 200 New Testaments were to be found.

In 1812, the number of persons speaking the Finnish language, was not less than 1,300,000, and yet for thirty years, not a Bible has been printed for their use, and so scarce had copies become, that they sold for fifteen and twenty-six dollars.

In 1814, it was stated by the Georgian Arch Bishop, that in Georgia Proper, there were nearly 900 churches or congregations, and in Imeretta and Mingrellia, 1,100; and that in these 2,000 churches, there were not 200 Bibles to be found.

In 1815, it was estimated that there were 400,000 families in Sweden with-

out Bibles, and that previous to the establishment of a Bible Society in that kingdom, not one out of eighty of the poorer classes, had a copy of the Scriptures.

In 1812, it was estimated that four out of five in Denmark, were without Bibles.

In 1807, in Iceland, whose population is about 50,000, there were only 40 or 50 Bibles.

In 1810, not a Dutch Bible was to be purchased at the Cape of Good Hope.

In 1811, eleven foreign ships at London, were visited, and but one Bible was found among all their crews.

In 1811, there were 1,500,000 Protestants in Hungary, and but few Bibles.

In 1815, the scarcity of Bibles in Poland was so great, that a copy could hardly be procured at any price.

In 1813, some Protestant ministers in Hessen stated, that the want of Bibles in Hessen was very great, and that in their parishes, they had scarcely found *two* copies.

It is asserted, that before the establishment of the British and Foreign Bible Society, not one third of all the inhabitants of Ireland, had ever seen a Bible; nor was it offered for sale in more than fifteen places in the whole Island. In 1805, it was computed, that in the southern part of Ireland, two thirds of the Protestant families were without Bibles; and that among the Catholics, not more than *one* family in 500 had a copy of the Scriptures.

In 1811, the celebrated Henry Martyn estimated the number of Christians in India without a Bible, at 900,000!

Let us now direct our view to Great Britain, where we are apt to suppose that the "darkness is past, and the true light now shineth."

From an actual inquiry, made by order of the Bishop of Durham, it was discovered, that there were 5,800 families in that diocese without Bibles; estimating the rest of England and Wales in this proportion, they mus

contain 350,000 *families* destitute of the Scriptures. The following facts prove that this estimate is probably not too high.

In Wales, there are 350,000 persons speaking the Welsh Language; yet for 80 years before 1793, not a single Bible had been printed for their use.

In 1810, it was computed that in the county of Norfolk, there were 10,000 families without a Bible.

In 1811, in the district of North London and Islington, of 1964 families which were visited, 1141 were found without a Bible.

In 1812, of 611 families in Spitalfields which were visited, 335 were found to be without Bibles.

In 1812, of 4386 families in Liverpool which were visited, only 1534 had either a Bible or Testament.

In 1812, in the district of Blackheath, it was discovered from actual examination, that at least 5000 families were without a Bible; and in the district of Southwark, of 925 families, comprising 4508 individuals, no more than 395 Bibles or Testaments were found. In the same year, of 2025 families in the district of East London which were visited, 1082 were found destitute of the Scriptures. Taking the number visited to be about one eighth part of the poor inhabitants of the district, the general result it was supposed would be, that 8000 families in that district were in want of a Bible.

In 1813, in ten parishes in the county of Flint, 1300 houses were found on examination, to be without a Bible.

In 1813, in the districts of Bloomsbury and South Pancras, among 2481 families, comprising 9652 individuals, there were found only 467 perfect Bibles, and 126 imperfect. In six of the sub-divisions into which the whole district was divided for the convenience of investigation, among 858 families, containing 3600 individuals, only 30 Bibles or Testaments were found, being a proportion of *one* book to 28 families, or 120 individuals. The same year, the Southwark Auxiliary Bible Society estimated, that within

their district, comprehending a population of 150,000 souls, one half of the poor were without Bibles.

In 1814, in the town and neighbourhood of Southampton, of 960 families which were visited, 415, comprising 1784 individuals, were destitute of Bibles.

If such be the famine of the word of God in Great Britain, where Protestantism and religious zeal have so greatly tended to diffuse it; how grievous must be the scarcity in France, Spain, Italy, and other Catholic countries!

Let us now look at home, and let us begin our inquiries with that section of our country, which is the most distinguished for the religious habits and information of its citizens. From the estimates which have been made, it appears, that in 1814, one sixth part of the population of New-England, was destitute of the Scriptures*.

The Report of the Connecticut Bible Society for 1812, informs us, that there were more in that State without the Scriptures, than the funds of the Society could supply; and let it be remembered, that this Society is one of the oldest and ablest in the United States, and the State itself better supplied with Bibles than probably any other district of the same population in the world.

The Massachusetts Society, in their Report for 1812, say, "when this institution was first proposed, there were some who objected that it was not needed: that the poor in this country are as well supplied with Bibles as the rich; but inquiry has proved the objection false. Many ministers who had the same impressions, have expressed their surprise at the want of Bibles in their Societies." In their Report for 1813, they state that they had heard of "many settlements in Maine, in which only *one* or *two* Bibles could be found." "On every side of us," say they, "are fellow beings, who want the best blessing God has bestowed on men." During the year pre-

* Panoplist, x. 119.

ceding this report, they had distributed 2296 Bibles and 532 Testaments, and they declare, that "however improbable it may seem, this number was needed."

In 1809, the Philadelphia Society declared it to be their opinion, that one fourth of the families in this country were without Bibles. They state, that the "deficiency of Bibles has been found to be much greater than was expected."

A few weeks since, 87 families in one ward in the city of New-York were visited, and 58 were found without Bibles.

In 1814, it was estimated, that there were in the Mississippi Territory 5000 families destitute of the Scriptures; 8000 in the State of Louisiana; 10,000 in Tennessee; 12,000 in the Territories of Indiana, Illinois, and Missouri; 13,000 in Ohio; and 30,000 in Kentucky; and so late as 1815, in many of the principal towns in the western States and Territories, there was not a Bible for sale! Surely "darkness has covered the earth, and gross darkness the people."

Owing to our having been without a centre of religious information, it is impossible to ascertain with exactness the number of Bibles that have been distributed by the American Societies; but we shall most probably overrate the actual amount at the beginning of 1816, if we state it at 150,000†: a number not greater than is at this moment wanted, for the supply of the destitute in the single state of Kentucky!

Such is the offering which, as a nation, we have made at the shrine of Christian benevolence. Such is our return to heaven, for the public and individual blessings we enjoy!

† From this number, which the author is very confident is far too large, ought to be deducted the Bibles which have been purchased with donations from the British and Foreign Bible Society. The amount of the donations from that Society to the American Societies, is 9768 dols.

REVIVAL OF RELIGION.

Extract of a letter to a gentleman in New-Haven, dated Granville, N. Y. Sept. 2.

Our prospects in a temporal view are truly gloomy; yet God has not forgotten to be gracious. In a Spiritual sense, our prospects were never so bright. Although the land has suffered for want of 'the early and latter rain,' God has been pleased to give us showers of divine grace. Early in the Spring a work commenced in a Baptist Society in this town, which yet continues, and many precious souls, we trust, are gathered into the fold of God. About three months since the work began in the Congregational Society in the South part of the town; since which more than forty hope they have passed from death unto life. The work is becoming more extensive and more powerful. Within a few weeks the Spirit of God has been poured out on the Congregational Society in the West part of the town; and I have been informed that there is hardly to be found a family in which religion is not the subject of conversation. In this Society, the work has but recently commenced; yet it extends to every part of the Society, and is more powerful than was the reformation two years ago.

There is no noise, but deep solemnity in our religious assemblies. Meetings are held daily in some part or other of the town, and some days in several parts at the same time. Christians appear to have awaked from their slothfulness, and wish to do something for God. Will not the friends of Immanuel in New Haven pray that God may continue his grace in this place? I trust they will, and that it may be extended until the earth shall be filled with the knowledge of our God.

RELIGIOUS INTELLIGENCER,
PUBLISHED EVERY SATURDAY,
BY NATHAN WHITING.

NEW-HAVEN,